

"THE TRUTH SHALL MAKE YOU FREE."—CHRIST.

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THE LATE REV. GEORGE HARRIS.

TOLL for the brave, the brave and the great; a prince and a great man has fallen in our Israel. Year 1859 will stand in the annals of history as the sepulchre of many of the purest, wisest, and best of men who have elevated and graced humanity by their labours. It is gone, and they are gone,—and our near neighbour and brother in the work of Christian salvation, human freedom and enlightenment, is gone, and the tidings of his death was sorrow to all our churches. One of the ablest, oldest, and best of Unitarian ministers—the most active, zealous and successful, during a long series of years. Not an old man either, who had filled up the measure of three score years and ten; but he had crowded into forty-five years of ministerial life three times told three score years and ten. His mind was quickened up by unusual excitement to duty, and by grand moral impulsion to activity; so he thought and wrought on the wings of lightning, in faith and love. To the last he stuck to his post of honour: on the verge of the grave bearing his body up, he ministered at the altar: but now he is gone. No more can we grasp that manly hand, look upon that noble form, hear his full round voice, receive the cordial welcome he gave at his home. Silent now are his lips, the lips which said to listening thousands what should be *believed and done*;—yet his life, remembered, still pours forth the eloquence of duty, for he was a great worker as well as an eloquent speaker; and we beg to lay before our readers the briefest summary we could make of his useful, active life. It was his hand

that led us, in company with many others, from a doleful theology to the clear sunshine of God's own truth and love. We venerate his memory.

Sixty-five years ago Mr. Harris was born at Maidstone, in Kent. His father, for upwards of forty years, was Unitarian minister there. His parents did not at first intend that he should be a minister, so he was placed in an office for business. A few days ago we read a letter, written in the style of a school-boy's plain and beautiful hand. A letter from Mr. Harris when seventeen years of age. His wish is to be a Christian minister. In this he is opposed by his parents. This letter is reasoning and imploring the consent of father and mother to his being a minister. He states how fully he is aware that a small remuneration will be accorded for this service. That jeering, obloquy, and persecution may all await him. He is willing to suffer loss and shame. "Do give your consent, as I must do nothing just now without your leave." This is the spirit of that youthful epistle. Purely self-sacrificing and zealous to go forth to spread the words of divine truth. God is to witness, he says, the purity of his intentions. Any man who takes up that letter, reads it, understands it as the promptings of the heart of boyhood in sight of all the difficulties enforced by a parents words, such a letter, he would readily concede, contains a chapter of prophecy, that such a boy would bless the world. After a little time, some college preparation, fatherly counsel and blessing, and a mother's prayer on the head of her child, Mr. Harris began the work of a Christian Unitarian minister, and his useful, active life sustained the prophecy we have supposed found in his letter.

We have heard him say it was in the year 1812 he preached his first sermon to a very small congregation. Then he would be a lay-preacher. In the *Monthly Repository* of 1815 we find, for the first time, an account of his labours. This is a part of the register. Greenock, August, 1815.—“At a meeting of the friends to the use of Reason in Religion: Mr. George Harris in the chair, it was resolved unanimously—1st. That being firm believers in the strict and proper unity of the Supreme Being, and of his Universal Love to all his creatures, we esteem it an imperative duty to promote, by every means in our power, this pure and simple belief among mankind. 2ndly. That for this purpose a Chapel, capable of conveniently seating 500 persons, shall be erected in this town, etc., etc.” The report states that “Mr. Harris was going on with a course of lectures, which were well attended, and that they hoped the foundation of the second Unitarian chapel in Scotland would soon be laid.” Here we find him not seeking rest, but stirring up the North and the South to union of effort to promote the cause he had in hand. From 1815 to 1860 how immense his toil and anxiety for the promotion of Christian Unitarianism! In all seasons at his post of duty, doing what was worthy of being done. He was no dreamy theorist, troubling his brain or the Church with idle visions. He had the Englishman well developed in his physical shape, his mental preferences, and his course of life. A blood descendant of Oliver Cromwell, he inherited the perseverance, love of freedom, and indomitable energy, as well as other heir-looms of that illustrious name. He was a man of strong feeling and large heart, and a willing toiler for the cause of God and man.

In the diffusion of Unitarianism he devoted the chief energies of his life. He was called upon to preach in all parts of the three kingdoms. No man, during the same number of years, has broken up more new ground, opened out more new churches, and been called upon to lecture, preach, and preside at meetings from home so much as he. How willing, we know, up to the very last, when borne down by sickness and feeble through bodily weakness, to encourage the mem-

bers of all our churches by his presence. His own missionary efforts have been most arduous and constant from beginning to end. He was baptized with the spirit of his old friend, Richard Wright, who was one of his first auditory in his attempt at preaching. During the last years of Mr. Harris's life we know he has travelled up the Gateshead hills, preached at the Mission station when dripping with wet, and travelled home again in the darkest night. Forty years ago did he attempt to organize an effort in Lancashire, such as is at present being entered into with spirit and zeal by the churches in that county. Decisive resolutions and successful actions track the whole course of his career. Numerous chapels throughout our country, and ministers who serve at the altars of many of our churches, owe their position to his labours. He constantly encouraged the founding of numerous useful societies in our churches. Sunday Schools, Benevolent Funds, Tract and Book Societies, Fellowship Meetings, Ladies' Societies, and Institutions for Mutual Improvement. His hand was ever at the plough. He never said go, but come, to the practical duties of Christian churches. Preaching, lecturing, travelling, writing, visiting,—on flowed the course of his life, leaving the print of his footsteps wherever he went.

Into political and sanitary, educational and moral movements, apart from his pulpit duties, he entered with zeal and ability. Severe contests and great victories in the politics of our country, have been witnessed during the last forty years. Mr. Harris was called to take an active part in some of these struggles. He had an intense repugnance to all oppression, and was valiant in battle against all wrong. He laboured hard during the early years of his ministry, side by side, with the foremost reformers of his day. We have heard, also, that he wrote out the first Free Trade petition that was sent from Scotland to the British Parliament. The repeal of the Test and Corporation Act, and the emancipation of the Roman Catholics, had his eloquent support. The Rathcormac massacre called out his most withering denunciations of State Churchism, which attracted the notice

of the country and the Government. He laboured hard for the Abolition of Capital Punishment. The lectures he delivered in numerous places on this subject were attended by thousands of all churches. These discourses were among the most brilliant of all his orations, and can never be blotted from the memory of all who heard them. The sanitary improvement of towns he urged everywhere, as he had opportunity. He visited, in company with Dr. White, of Newcastle, 2000 of the most wretched of the habitations of the people there, and drew up an able report upon that matter. He evinced an untiring interest in the education of the young. The Sunday-school and Day-schools of his Church received a fair share of his time and attention. A warm supporter and visitor of Ragged-schools, for they were just in harmony with the plans he had counselled all his life—the reformation of the criminal and the better education of the most despised. The Reformatory movement he regarded as a grand sign of the times, and of the mind of the world moving in the right direction. He did not simply stand upon platforms and urge the duty of education, and make a flourish about “Knowledge is power:”—he had gathered into his own school-rooms the young men and women of the town, on alternate nights; those who could neither read, nor write, nor sum; for, with the aid of a few friends, during different winters,—time abstracted from his rest and comfort,—the most ignorant were taught, and the most exposed to corruption reclaimed from error and vice. Nor did he take this humble position because he was not invited to higher spheres in the education of the people, for his company was sought to lecture at Mechanics’ Halls and Educational Institutes—to these he at times attended—but he certainly preferred to be aiding the mental and moral improvement of those who had fewer to care for their wants, or willing to toil for their good. In different parts of the country he delivered addresses on Temperance. His aid was not so freely asked in this field of labour, as many committees were afraid the people, after hearing his eloquence on temperance, might be led to hear him on theology, so his liberty to

speak in some halls was actually refused on this ground. Still, as he had opportunity and time, did he do good service in this cause. Nor were his sympathies confined to home and his own country. He was the constant friend of liberty to the slave. His name, and the name of Mrs. Harris were always mentioned with honour at the Boston Anti-Slavery Bazaar, for they were diligent collectors and liberal contributors to the cause of universal human freedom. Well might a writer in the town of Newcastle, a day or two after his death, say: “By the death of Mr. Harris Unitarianism has lost one of the most eminent apostles which its history boasts; down-trodden humanity, one of its most eloquent and fearless champions; and the immediate circle in which he moved, the silent but potent influence of a good man’s character. His eloquence brought him fame; but it was, after all, as a man rather than as a preacher, that he wielded the greatest amount of influence. As an immovable rock, his whole character and labours were based upon what he regarded as the grand fundamental principle of Christianity—the fatherly relationship of God towards his intelligent creatures and the entire universe. Out of this comprehensive principle in his own religion germinated all that was noble in himself and morally potent in his preaching. He loved God’s creatures, because they *are* God’s creatures; and he taught them, benefitted them, and battled against all that oppressed them, his life long, with an apostle’s quenchless faith and the self-sacrificing devotedness of a martyr. God’s benevolence, said he in one of his sermons, is a moral benevolence. His own philanthropy partook of a like character; he was ever seeking to elevate and dignify the souls of men, by imparting to them the eternal truth, which, through Christ, he had himself received, and desired to see in the possession of *all* the human family, without distinction of rank, sex, country, or colour. His faith in human nature was quenchless as was his faith in the power of Christianity to redeem and regenerate it. As a preacher, his discourses were distinguished by great breadth of treatment, manly vigour, and originality. Aiming to implant Christian truths and principles

ples into the hearts of his hearers, he left those principles to germinate, in full faith that human nature was a soil in which, if once they took root, they would assuredly bring forth fruit. He seldom dwelt on the minor morals of life; he rarely sermonised—that is to say, enforced any particular virtue or special duty; he preached God's truth in Christ, as the fountain of all religion and all morality, and of every human duty. Few men were so free from human nature's common failings and weaknesses; his will seemed perfectly to achieve all that his reason, conscience, and sense of Christian duty dictated. Self-reliant, resolute, and decisive, he was more fitted to lead and guide men than to act in unison with them. There was perhaps more of the missionary than the pastor in him. Men of mark and individuality admired and clung around him; but they could not come in close spiritual contact with him. His soul was like a star, and dwelt apart. His great heart beat ever with noble emotions; but there were few other hearts (perhaps not one) with which its pulsations beat exactly sympathetic time. Ever intent upon duty and benevolent action, he had no time or inclination to cultivate a religion of mere feeling or sentiment. He has at length finished his work bravely and completely; for the cause of God, of Christ, and of humanity he toiled, he battled, he sacrificed; and it may be truly said that this world is a less worthy place to live in when such a man takes his departure."

Let us now briefly glance at his ministerial career. We find him at first labouring hard in the attempt to found a second Unitarian congregation in Scotland. Soon we find him the popular minister of Renshaw-street Chapel, Liverpool. He was among the first who struck the key-note of sound Unitarian preaching in that large town. We have met with many who owe their religious convictions and connection with the Unitarian church to his labours there. For some time he was the esteemed and useful minister at Bolton, Lancashire, from which place he removed to Scotland, which became the chief scene of his labours. The prime years of his strength were spent in valiant service in

the stronghold of the most bigotted in Calvinistic theology. It is worthy of note and our profoundest admiration, that at the time when he was leaving Bolton a most wealthy offer was made him to go to London. There he would have had the company and friendship of Belsham, who was anxious for his presence in the metropolis of the world. In a letter, dated Bolton, 20th April, 1825, he addresses the Unitarian congregation assembled in Union Chapel, Glasgow, on their invitation to him to become their pastor, in terms which show the noble sense of duty and the disinterestedness which have dictated the whole course of his life. After speaking of his reluctance to sever the ties of affectionate relationship by which he was bound to the Bolton congregation, he goes on to say:—"At the same period that I received the invitation to which I am now replying, I was also invited to take the pastoral charge of the congregation of York-street, St. James's Square, London. The office was superior, in a worldly point of view, to the one with which you favoured me. London is a more commanding station even than Glasgow; the influence which I should immediately have obtained in our denomination much greater—the society to which I should have been introduced more splendid. But then I also recollected that London could insure to itself a minister, and that it was probable Glasgow could not—that the metropolis of England had other and able advocates of truth, whilst at Glasgow there was but one Unitarian chapel, and that therefore my obligations to the truth of Heaven called upon me to prefer Glasgow. Notwithstanding those obstacles which those who know the world, and are acquainted with mankind and the workings of the human heart, can alone duly appreciate, my determination is now fixed to do all I can to promote the cause in a quarter where its enemies are more numerous, its friends but few, and those despised; and to stand in the front of the battle between Truth and Error, where other persons perhaps would not be found to brave the contest." How true were the words of the Rev. B. Aspland over his remains. "Their late pastor did not

fail to obtain the popularity he so well deserved in his own denomination. But what a difference in the popularity of a small body like this to that which he might have enjoyed, had his conscience allowed him to preach the doctrines of a popular faith and to serve at the altar of a well-endowed church. The advantages of his person and his voice; his graceful and noble form; his wonderful power over the popular passions might have made him both in the pulpit and on the platform the idol of the religious world of England." He turned from London, that courted him with its affluence and advantages, and set out for Glasgow, where there were few friends and many foes. In Glasgow he was truly at the seat of war; and nobly did he sustain his part. He re-organized and inspired by his spirit and vigour, the "Scottish Unitarian Christian Association." He soon had friends over all the country. Paisley opened out a place of worship. Girvan, Aberdeen, and Tillicoultry. He strengthened the cause of liberal religion in Edinburgh, which led to the erection of a new chapel. He preached in a great number of places, and made faithful converts among the various near and distant places, by his lectures and by his sermons, and books, and tracts. It would take us many an hour to narrate the amount of labour he performed in Scotland. At first the pulpit was most furious in its opposition to him; but the discussion of many of the topics which excited attention through Mr. Harris's zeal and labour changed the tone of the pulpit, and he left his mark in the improved condition of Glasgow, Edinburgh, and other places in Scotland. The Scottish people flocked to hear him. Old and young in the darkness of night stole into the places where he preached. Heaven forbid they should have been seen in the day! A short anecdote he told us, a year or two ago, evinces the success he had, notwithstanding the opposition he encountered in Scotland.

We had received a letter from the Rev. A. Browning, of Tillicoultry, Ayr—a very kindly letter. "Well," said he, "I am so glad to hear the name of Mr. Browning; I am a little proud of that convert. About twenty years ago

a few friends at Tillicoultry invited me to preach in a large room there. They *engaged the room* and *announced* the meeting, but as Mr. Browning had some control over it, he so fearing the consequences of my visit, caused the contract to be broken, and said in defence, that there were *three things in his mind he was determined to follow out, as long as the room was in his hand, that neither drinking, dancing, nor Unitarian preaching* should be in that room. It might be let for all other purposes. Yet, strange enough, I am proud of this victory: I got another room, and in the end by my labours made the Rev. A. Browning a convert to Unitarianism, and preached in his pulpit, though at first I could not get his public room." Mr. Harris's name in many parts of Scotland became a household word. A dread and a terror among those who thought that heaven was only to be gained through the acceptance of a Calvinistic Creed. His name was a tower of strength among the lovers of a simple form of religious faith and a rational and purely gospel creed. One day he would be receiving grand ovations from his friends, with all the eloquence and compliment that could possibly be paid; another day he would, by another party, be assailed with all the base, bad epithets that could be invented. In opposition, they seemed raving mad at times. During the great Revival season, in 1840, he was led to speak against the fanaticism and folly of Revivals; and there is no better proof of the mad state that some people fall into at such a time, than the following epistle, which was sent to him. The Rev. George Harris, 27, Abbotsford Place.—"Behold I am among you, and *you* are none of mine. I am he who *was*, and *is*, and *ever will be*. I am come the second time, and ye cannot see me . . . what will I do with you when I have cast some of my own angels into hell? O, ye that speak from high places, and have sought them for your own lusts, ye shall never enter into the kingdom of heaven. I am sick of you, and I will put ye out. . . . Behold, the days are coming when ye shall be cast into everlasting darkness, and they that are *opposing my word* I HAVE NUMBERED their days, saith the Lord. . . . Mine angel is out

to smite thee, and this is the word of God." Such effusions it was the lot of Mr. Harris, at times, to receive. In Scotland, as we have already said, Mr. Harris laboured hard upwards of twenty years. During that period he had much to contend with, and had also much good fruit from his labour. The chapels and lecture-halls, in which he preached, were well attended—generally crowded. Soon after Mr. Harris went to Glasgow our cause of Christian truth revived. In the year 1829 a public meeting was held in Glasgow, at which he was presented *with a purse of gold*, and an address, from which we would quote a few words of interest. The address says—"We address you our sincere and grateful thanks for unwearied labours, and our congratulations on the success which, under the blessing of Providence, has already attended your exertions. In taking a survey of what has been effected through your instrumentality, we cannot but refer to the discouraging circumstances under which the congregation previously laboured. We have been oppressed, too, and borne down by a most burdensome debt, and public thanksgivings had been offered that the Socinian heresy was at its last gasp. Nor was it to be wondered at, if counting the *fearful odds* against us, the love of some should wax cold, and that some minds, hitherto strong in the faith of the ultimate triumph of truth and righteousness, should almost despair at the apparently ineffectual struggle. By your presence the hope which had nearly deserted us, and the zeal which had been almost palsied, have been relumed and revived amongst us." Similar memorials and offerings he had the honour, at other times and in other places, to receive. He was a very few years at Edinburgh, from which city he removed to Newcastle. His loss in Scotland was deeply felt, and the congregations in different places joined together to present him a most valuable memorial of ONE HUNDRED VOLUMES OF HANDSOMELY BOUND BOOKS, with the names of the memorialists from the various towns, bound together in purple Morocco. The farewell meeting was attended by deputations from several towns of Scotland. The following was on the presents.

"MEMORIAL
from the
UNITARIAN CHRISTIANS OF SCOTLAND
to the
REV. GEORGE HARRIS,
(on his removal to Newcastle-on-Tyne)
as a
Token and Testimony
of their
Sincere gratitude and Esteem
for his
Faithful and Zealous Labours among
them during a period of Twenty-five
years.
19th May, 1845."

Numerous testimonials of private friendship were sent to Mr. Harris. One other, so very appropriate the inscription, we will give. It was Thomson's "New Universal Gazetteer and Geographical Dictionary," with this inscription:—

"THIS VOLUME,
Figuratively Emblematic
of the
Christian Unitarian's Hope,
The Gathering together
of
All Nations
In One Bond of Union,
Irrespective of Colour, Cast, or Clime;
Is, with
Esteem, Love, and Veneration,
Respectfully Presented
to
THE REVEREND GEORGE HARRIS,
Father of
Scotland's Unitarian Christians,
In Grateful Acknowledgment of
The Benefits they have received
from his
Teachings and Advice,
Which have ever tended to lead them
To see God in everything, and
everything in God.
MAY 19TH, 1845."

*On leaving Scotland these were his
parting words:—*

"I beseech you, my friends, to do

your duty in all respects. I shall esteem it as the greatest mark of regard you can pay to me, your faithfulness to these *great and God-like principles, your performance of every relative duty, your manifestation of unbending Christian integrity.* I shall look back with many pleasing remembrances on my connection with different portions of this country. Scotland will ever be dear to my heart. Hallowed associations rest upon it. It is the birth-place of many of my family, and in it are the sepulchres of the loved and honoured. In your recollection I hope still to live. The friendship of all the chosen friends amongst you I wish ever to retain. I hope in the Divine Providence to be permitted often to visit you and witness your increased social harmony and religious prosperity. With all my heart and soul, I pray God BLESS YOU."

The following hymn was composed for this parting meeting, and sung by that large assembly:—

"Travellers of time we meet and part
Together now—now separate roam—
From different points our wanderings start,
To one they lead—OUR HEAVENLY HOME.

"Hills may divide us, rivers run
Their broad and silvery course between,
Still are we warmed by one bright sun,
And God—our God—around is seen.

"Partakers of his Sovereign care,
Sustained by his Almighty hand,
Fertile appears the desert bare,
And fruitful seems the arid strand.

"And friends *beloved*, too, are there,
Though hid from nature's feeble sight,
In *counsel, kindness, praise*, and prayer,
And true affection's holiest might.

"The memory of departed days
Its sweet regret o'er all will cast,
And Hope shall smile and prompt to praise,
That all shall meet at home at last.

"Travellers of time we meet and part
Together now—now separate roam—
From different points our wanderings start,
To one they tend—OUR FATHER'S HOME."

After Mr. Harris came to Newcastle, we often had the privilege to hear him. The central truths of his religion seemed to be—(1) THE UNITY OF GOD. How sacred he held this doctrine, how ably he defended it. The New Church, erected at Newcastle, he caused to be called the Church of the Divine Unity. (2)

That "GOD IS LOVE" was no mere sentimentality with him. Walk into St. Heliers' Churchyard, on the Isle of Jersey, and read, "Sacred to the memory of Chas. Harris, son of the Rev. G. Harris, who died in the 18th year of his age. This motto is cut deep in the stone, "GOD IS LOVE." This was not Mr. Harris's motto in fortune and fine weather, but the deeply rooted conviction of his heart, that death could not shake or disturb. The last time we were in his company, a few weeks before he died, a friend observed to him how thin he was; "Yes," he said, "but I am as cheerful and happy as ever; the fruit, Mr. C., of our religious belief." (3) THE DIVINE MISSION OF JESUS CHRIST, AND THE RESTORATION AND ETERNAL SALVATION OF THE WHOLE HUMAN FAMILY. These were the cardinal doctrines of this great man's religious faith. The spirit and tenor of many of his discourses were doctrinal and argumentative. His manner of preaching, the severe language and figures, for the overthrow of all superstition and error, gave offence to many of his friends. But from the beginning of his life, he did not consult the fancies of his friends, nor the feelings of his theological foes. He went right on, though, unaided by friends, he would not be athwarted by enemies. The early part of his life was spent in the midst of opposition; this circumstance, no doubt, tended to develope combativeness. Mr. Harris was a man of strong feeling, large soul, well sustained high moral nature, reverential and devout. He did not espouse his sentiments nor speak them with a half heart. He did his utmost for the truth. He spoke right out, fearlessly, and by timid minds considered offensively. We have often thought that too much was said, and too little allowed for Mr. Harris's fault, in this respect. Fault, posterity takes a truer estimate of such things than to call them faults. We hold it more as a virtue of those men who lived centuries ago, and *thought strongly, and spoke out manfully, and openly and loudly* against the errors of their age. It was the thunder clap of bygone times that cleared and purified the air, though it made nervous people tremble and flee for shelter. Yes! the voices raised in days gone by, voices that

alienated friends, and perilled the whole comforts of life: we do not call them faults now. We breathe a *purer atmosphere*, and enjoy more holy liberty, which sprung from their arguments and denunciations against wrong in past times. But he was not without his numerous testimonials of deepest respect, that had been paid to him at various times during the last forty years. Perhaps no minister was beheld with more reverence than he, or has had the presentations of more friends, and public and private acknowledgments of worth. He laboured to the last. The radius of his circle of duties was never shortened by the weakness and feebleness that came over his body. His heart was willing for service at every call. For twenty-one years, among all his other toils and cares, he was Editor of the *Christian Pilot* and *Pioneer*. How many a laborious day, and sleepless night, is comprised in this short statement, few men know. The years of labour he had in connection with the erection of the beautiful Church at Newcastle, and the vexatious and expensive suit with some of the old trustees, no doubt, shortened the number of his days. His last thoughts, and intelligible words, were about that Church. It was painfully evident to all who knew him, during the last year, he was soon to leave us, yet his death took us at last by surprise. The last Sunday of his life, he was in his pulpit. He entered it for the last time with a very feeble step; he spoke from it with a faltering voice. Some think he saw his end was at hand. He announced his intention to hold the Lord's Supper service the next Sunday, which was one week before the usual time. He paused after the announcement, and then repeated, "I trust we will meet to hold it." Next Sunday his spirit was in other company, in communion's grand reality, with the blessed of all nations and all times around the throne of God. A few weeks before his death his congregation gave him a welcome home, at a social meeting. It proved the farewell *soirée*. It was a bleak December's day of rain and snow when we carried his body to the tomb. A very long procession did honour to his remains. The Rev. R. B. Aspland, of London, read the burial service. The cemetery—the

shady retired place, where he had so often chosen the resting spot for many of his flock, there was he laid. There the funeral hymn was sung. Many sad hearts were there. They who could, as it were, still hear his full-toned voice, and see his manly living form, could scarce think all this scenery of sorrow aught but a dream. And it is a dream, a sleep precursor of the next and grand awakening, to the true, the real, and never dying life. Mr. Aspland said: "That like John the Baptist, he was a burning and a shining light." We, who knew him best, said, how true these words. The motto of his crest might well have been "*Alteri serviens consumor*" (in serving others I myself destroy). Faithfully did he preach the gospel he espoused. He laid his life upon the altar of his love—offered a living sacrifice of self. In the Christian church some men shine—they display splendid attainments and attractive talents; and some men, not so rich in natural endowments, burn with zeal to do their work. Mr. Harris both burned and shined. His form was manly; his voice full, round, and sweet; his eloquence most powerful; his knowledge most extensive; and joined to these attainments, he was filled with fervent zeal for usefulness, which gave his whole life its active and its practical form. He gave, during forty-seven years, full proof of his ministry and faithful discipleship: "Before thy mystic altar, heavenly truth; He knelt in manhood as he knelt in youth; So let us kneel till our dull forms decay, And life's last shade be brightened by its ray; Then shall our souls, now lost in clouds below, Soar without bound, without consuming glow."

REASONS WHY I AM A UNITARIAN.

—The gratitude of our Church is due to Dr. Beard, for his twelve letters on the above subject. He shows in these letters that Unitarianism is intelligible, real, reasonable, true, positive, permanent, universal, favourable to freedom, progressive, scriptural, salutary, practical, conducive to piety, honourable to the Saviour, destructive of sin, promotive of holiness, guards against polytheism and pantheism, the nucleus of the one universal church, etc. The volume is 2s., and may be had of S. S. Laing, Camp Terrace, W. Manchester. "*THE CONFESSIONAL*," 7s. 6d., by Dr. Beard, is now ready.

LITTLE THINGS.

A LESSON FOR LITTLE FOLK.

LITTLE MARY MURTON had been in bed more than an hour, but still she could not sleep, for she was thinking very earnestly upon a few words which she had heard her mother use that morning, while conversing with a neighbour.

In the midst of her meditations her mother entered her chamber very softly, shading the light she held in her hand, for fear of disturbing her child. She had come with loving care to see if Mary was nicely covered up and snugly tucked in. "Not asleep yet, my darling?" asked she, as she beheld the bright eyes and far from sleepy expression of her daughter. "No, mamma," answered Mary; "I was thinking ever so hard about what you said to neighbour Conway to-day, when he came in to tell you of his troubles, and I want to know what you meant by saying that trifles made the sum of life. I had just come in from school, and I didn't hear anything but that."

"I will endeavour to make it clear to you," replied her mother, "and perhaps you will understand it yourself, if I repeat some of neighbour Conway's story. I noticed that the old man was unusually quiet, and I asked him how he was getting on. 'Pretty middling,' he said. If his wife was not so ailing, and he did not have the rheumatism so bad, he should do better. Then, too, his son had hurt his leg sliding on the ice, and some one had stolen two of his best hens the night before, and, in getting over the fence, they had broken several of the palings, which it would be some trouble to repair, and, to add to his trials, the last gale had blown down a portion of his porch-chimney; 'but,' he added, in a more cheerful voice, 'I s'pose I oughn't to complain, marm, when there are so many worse off than myself. Thank the Lord I've still plenty to eat and wear, and a comfortable home, and when I think of the suffering in some of the large cities, I ought to consider my troubles as trifles 'long side of theirs.'"

"It was in answer to his last sentence," continued Mrs. Murton, "that

I made the remark you heard on entering the room. And as you grow older, my dear, you will perceive that life is made up, in a great measure, of little things; little words, little acts, prompted by affection, how much good may they do—how much happiness can they bestow! An unkind speech, an unpleasant answer, a rude remark, can inflict pain for hours and days, long after the one who has thoughtlessly or wilfully uttered them has forgotten them."

"Oh, yes! now I understand you," exclaimed Mary; "I remember some verses about little things, which our Sabbath-school teacher taught us. If you like, mamma, I will repeat them." Her mother, who always sympathized in everything that interested her child, said she would like to hear them very much; so Mary repeated, very clearly and prettily, the familiar hymn, of which the following is the first verse:

"Little drops of water,
Little grains of sand,
Make the mighty ocean
And the beauteous land."

"Thank you, my dear," said Mrs. Murton, when she had finished; "I perceive now that you know exactly what I mean, and I hope to see my little girl very mindful of the little things of life. And now it is time you went to sleep; so good night," and, kissing her affectionately, she returned to the parlour.

It was late when Mary woke the next morning, and when old nurse came in to help her to dress, she informed her that the rest of the family were at breakfast. Now, Mary, above all things, enjoyed partaking the morning meal with the other members of the home-circle, for her place at table was at her father's right hand, and as he did not come home from business till evening, she liked to see him, and sometimes have a little frolic before he left home for the day.

In her haste to finish dressing, she drew the strings of her apron into a hard knot, and it took old nurse so long to disentangle it, that she was on the point of exclaiming, impatiently, at the delay, when her mother's words recurred to her, and changed the intended reproof into a mild request that nurse would please hurry. She stood patiently, while her hair was brushed, and then

bounded down the stairs, just in time to meet her father in the hall, and receive a parting kiss, accompanied by the remark, that "he was afraid his little daughter did not care much about seeing him, or she would have risen earlier."

After breakfast, Mary found she had yet half-an-hour before leaving for school, and she concluded to study her spelling lesson awhile. It was her first morning recitation, and she would have no time to prepare it after entering the school. The evening before she had covered one side of her slate with words and definitions, and then laid it carefully on the table, together with her books, but on going for it she could not find it there. In the midst of her search her youngest brother, Frank, who was not quite three years old, appeared at the door with the missing slate, which he had obtained by climbing into a chair near the table, and poor Mary beheld the long column of words nearly rubbed out, or quite covered with the irregular scratchings of Master Frank, who not only seemed quite unconscious of the mischief he had done, but stoutly refused to give up his sister's property.

"Me want to draw horse, Mary," said he, as she attempted to take it from him. "Naughty Franky," answered his sister, "he has spoilt Mary's lesson, and she don't love him." In her vexation she was about obtaining her slate by force, but the timely remembrance of her new resolves checked her, and, she thought to herself, if I give way to my temper in this little instance, I shall do so more easily next time. After considerable coaxing Frank restored her slate, and she sat down patiently to retrace the words which were not effectually effaced, and by close application finally succeeded.

On her way to school she met several rude boys, laughing and shouting in high glee at something which appeared to amuse them greatly. As she turned the corner she saw the cause of their mirth. A poor Irishwoman, who obtained her living by selling a scanty collection of apples, nuts, and candies, had slipped in crossing the muddy street, and the contents of her basket were scattered in various directions.

Mary pitied her very much, she looked so distressed at the state of her wares. "What will the childer do for their supper to night?" said she, as she endeavoured to pick up the fruit. "I have spint all to furnish my basket, and thought to make enough to buy the childer's supper;" and tears ran down the poor creature's face. Mary sprang forward, and picked up some of the apples and nuts, but the candy was quite spoilt.

It happened that Mr. Slade, Mary's uncle, had given her a bright silver coin, a fortnight before, on purpose to buy a doll, which she had eagerly desired for a long time, and she put the money in her little purse that very morning, in order to make the coveted purchase on her return from school. She had pleased herself often with thinking of the dresses she would make for it, and what good times her cousin Annie and herself would have in the doll's company. She had even decided on a name for her, and all this passed through her mind while she was now pitying the poor Irishwoman's trouble. The struggle was but for a moment; "Trifles make the sum of life," thought she, "and how much more good can I do with my money than buying something to gratify my own pleasure;" so, with a beaming face, she slipped the bright coin into the hand of the astonished and grateful woman, and ran off before she could thank her. As she passed the window where the beautiful doll looked more attractive than ever, with her blue eyes, rosy cheeks, and long curls, she felt a momentary regret; but as she thought of the little children enjoying their supper, and the additional candies and fruit with which their mother could re-furnish her basket, a sweet feeling of satisfaction filled her heart, and her step was lighter than ever as she went along the street. All day she remembered the little things of life, in thoughtful acts and pleasant words, and who can tell how many kind deeds the recording angel lovingly bore up to heaven that night.

In the evening, when Mary's father came home, and took her on his knee, he asked, "Has my little girl been good to-day?" "Oh, father!" replied Mary, "this has been one of the happiest days

of my life." "Ah!" he exclaimed, "then I expect two things have happened; one is that my little daughter has been very good, and the other must be that that wonderful doll has been purchased; run and get her ladyship, that I may admire her." "I shall not buy the doll," said Mary. "Not buy the doll!" repeated her father; "have you lost the money? for certainly nothing else would prevent the purchase, after all the admiration I have heard you and Annie express."

Mary was silent. She did not wish to tell of her own kindness to the poor woman, but her father continued his questions, till he finally learned the whole story. "You did just right, my dear," said he, when she had finished; and, while he held her closer to him, he silently thought, "of such is the kingdom of heaven."—*Christian Inquirer.*

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P R A Y E R.

How purely true, how deeply warm,
The inly-breathed appeal may be,
Though adoration wears no form,
In upraised hand or bended knee!
One spirit fills all boundless space;
No limit to the when or where;
And little recks the time or place
That leads the soul to praise and prayer.
Father above, almighty One,
Creator, is that worship vain
That hails each mountain as thy throne,
And finds a universal fan?
When shining stars or spangled sod
Call forth devotion, who shall dare
To blame, or tell me that a God
Will never deign to hear such prayer?
Oh, prayer is good, when many pour
Their voices in one solemn tone;
Conning their sacred lessons o'er,
Or yielding thanks for mercies shown;
'Tis good to see the quiet train
Forget their worldly joy and care,
While loud response and choral strain
Re-echo in the house of prayer.
But often have I stood to mark
The setting sun and closing flower;
When silence and the gathering dark
Shed holy calmness o'er the hour.
Lone on the hills, my soul confessed
More rapt and burning homage there,
And served the Maker it addressed
With stronger zeal and closer prayer.
When watching those we love and prize,
Till all of life and hope be fled;
When we have gazed on sightless eyes,
And gently staid the falling head,
Then what can soothe the stricken heart,
What solace overcome despair?
What earthly breathing can impart
Such healing balm as lonely prayer?
When fears and perils thicken fast,
And many dangers gather round;
When human aid is vain and past,
No mortal refuge to be found;
Then can we firmly lean on Heaven,
And gather strength to meet and bear;
No matter where the storm has driven,
A saving anchor lies in prayer.
O God! how beautiful the thought,
How merciful the bless'd decree,
That Grace can e'er be found when sought,
And naught shut out the soul from Thee!
The cell may cramp, the fetters gall,
The name may scorch, the rack may tear,
But torture, stake, or prison wall
Can be endured with Faith and Prayer.
In desert wilds, in midnight gloom;
In grateful joy, in trying pain;
In laughing youth, or nigh the tomb;
Oh, when is prayer unheard or vain?
The Infinite, the King of kings,
Will never heed the when or where;
He'll ne'er reject the heart that brings
The offering of a fervent prayer.

ELIZA COOK.

EXPLANATIONS OF SCRIPTURAL TEXTS ADVANCED TO SUSTAIN UNSCRIPTURAL DOCTRINES.

HOLY SPIRIT.

There is nothing more untenable, so utterly destitute of Scriptural proof, than the doctrine of the distinct Personality and Godhead of the Holy Ghost—co-eternal and co-equal with God. There is not one jot or tittle of evidence for such a doctrine in the Scriptures. There is *One eternal Spirit*, God, and none other. We feel persuaded no theologian would contend for this doctrine, but through the necessity of supporting the doctrine of a Triune-Deity. One of the ancient fathers perceived the want of Scriptural evidence and put in this plea, as the whole of Scripture was given by the inspiration of the Holy Ghost, it was a becoming modesty that dictated to the Spirit to say little of himself. But we do not accept such trifling reasons. The passages which speak of the Spirit of God, and are occasionally adduced by those who are wishful to sustain the doctrine of a distinct personality of the Holy Ghost, co-equal and co-eternal with the Father and the Son, we now lay before our readers, with the explanations of such texts given by Trinitarian divines. Those who wish to see more concessions on these texts will find them in "*Wilson's Concessions*," a most invaluable work to Unitarians.

Matt. iii. 17.—"And he saw the Spirit of God descending like a dove." "That is, divine power came upon him."—*Kuinoel*.

Matt. xii. 19.—"I will put my spirit upon him." "I will furnish him with gifts, that he may deliver to the Gentiles the true religion. Spirit, in this place, seems to denote divine power or inspiration."—*Rosenmuller*.

Matt. xii. 28.—"If I cast out devils by the Spirit of God." "This may signify no more than by divine co-operation."—*Bishop Middleton*.

Matt. xii. 32.—"The blasphemy against the holy spirit shall not be forgiven unto men." "By speaking against the Holy Ghost is meant their blaspheming and reproaching that divine power whereby Christ wrought his miracles."—*Archbishop Tillotson*. "The unpardonable sin, as some term it, is neither less nor more than ascribing the miracles Christ wrought by the power of God to the spirit of the devil."—*Dr. A. Clarke*. A sin, we think, no one now need be afraid of committing.

Matt. xxviii. 19.—"Baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." "Though the three persons are indeed named, no mention is made of a unity of essence, and of a real distinction of persons."—*Nihusius*.

Luke i. 35.—"The holy spirit shall come upon thee." "This is commonly understood in the personal sense, but, I think, improperly.

A 'divine influence' equal well suits the occasion, and conforms better with the general usage."—*Bishop Middleton*.

Luke i. 41.—"Elizabeth was filled with the holy spirit." "Was filled with the divine afflatus,—with pious dispositions, which she expressed in words."—*Rosenmuller*.

Luke i. 67.—"Zacharias was filled with the Holy Spirit." "Inspired with an excellent measure of the Spirit of prophecy concerning the mystery of our salvation by Christ."—*Ley*.

Luke ii. 25.—"The Holy Spirit was upon him." (Simeon) "A divine influence."—*Bishop Middleton*.

Luke iv. 14.—"Jesus returned in the power of the Spirit." "With strength of Spirit."—*Bishop Pearce*.

Luke iv. 18.—"The Spirit of the Lord is upon me."—"I speak by Divine appointment. I am divinely inspired to speak. I speak by the command of God."—*Barnes*.

Luke xi. 13.—"Shall your heavenly Father give the Holy Spirit to them that ask him."—"Here this phrase denotes a holy disposition,"—*Le Clerc*.

John iii. 5.—"Except a man be born of water and of the Spirit." "Unless a man be changed and wholly improved by the operation of Christianity."—*Schleusner*. "The word Spirit here denotes that change of sentiments and of life which a Jew must undergo, in order to become a good Christian."—*Le Clerc*.

John v. 6.—"That which is born of the Spirit is Spirit." "He who is reformed by Christianity is spiritual: he thinks, wills, and acts as the Christian religion requires."—*Schleusner*.

John vii. 39.—"But this spake he of the Spirit, which they that believe on him should receive; for the Holy Spirit was not yet given." "By the Spirit seems here to mean that frame of mind which was seen in the Christian virtues of humility, meekness, patience, love, and those others, which all believers in Jesus were to receive."—*Bishop Pearce*.

John xiv. 16.—"And I will pray the Father, and he shall give you another comforter, that he may abide with you for ever; even the Spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth in you, and shall be in you."

"In promising the Holy Spirit to the Apostles, Christ meant to express himself thus:—'After my departure, ye, assisted by divine power, aided by God, will more accurately know the extent of my doctrine, and become fit teachers of my religion.' The phrase, *Spirit of truth*, signifies the divine power of truth, that is, the assistant and promoter of my doctrine."—*Kuinoel*.

John xiv. 26.—"But the comforter, which is the Holy Spirit, whom the Father will send in my name, he shall teach you all things."—"Assisted by divine power, you will know the whole

compass of truths belonging to my religion, and be rendered capable of perceiving and understanding whatever I have taught you, and which hitherto you have not fully understood."—*Kuinoel*.

John xv. 26.—"But when the comforter is come, whom I will send unto you from the Father, even the Spirit of truth, who proceedeth from the Father, he shall testify of me."—"The word *Spirit*, to which the pronoun (he) refers, is neuter in the original."—*Kuinoel*. Therefore he reads the passage, *it* shall testify of me, *i.e.* the Spirit of truth shall testify of Christ.

John xvi. 13.—Howbeit when he, the Spirit of truth is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak." "The divine power, personified as an assistant, is compared here, as in ch. xv. 26, to the ambassador of a prince, who speaks only in accordance with the charge entrusted to him by the sender, and agreeably to his will and pleasure."—*Kuinoel*. "These go beyond their mark who reason on this passage respecting the Deity of the Holy Spirit, and the union of the sacred persons."—*Beza*.

John xx. 22.—"And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Spirit." "The phrase, Holy Spirit, is here to be understood of that divine power by which the Apostles were assisted and rendered fit to execute their office rightly."—*Kuinoel*.

Acts i. 2.—"After that he had given commandment unto the Apostles whom he had chosen through the Holy Spirit." "Through divine inspiration."—*J. D. Michaelis*.

Acts i. 8.—"But ye shall receive power, after that the Holy Spirit is come upon you." "Gifts of tongues, healing, interpretation, boldness to preach," &c.—*Assembly's Annot.*

Acts iv. 8.—"Then Peter filled with the Holy Spirit." "There are many passages in which the Spirit of God means gifts or powers communicated to men, and from which we are not warranted to infer that there is a person who is the fountain and distributor of these gifts. So we read often in the Old Testament, 'The Spirit of the Lord came upon him,' &c., &c. Neither the words of the promise, nor the words that relate to the fulfilment of it, suggest the personality of the Spirit."—*Principal Hill*.

Acts v. 4.—"To lie to the Holy Spirit." "Thou hast not lied unto men, but unto God." *i.e.* "Thou hast not lied unto mere men, but unto God, who dwelleth in us."—*Mosheim*. Both *Limborch* and *Principal Hill* affirm that nowhere in Scripture is the term *God* applied to the Holy Spirit; and the deduction, they say, from this passage is not valid, as those who despise the Apostles, are said to despise the Lord.

Acts vii. 51.—"Ye do always resist the Holy Spirit, as your fathers did." "Ye oppose your-

selves to the admonitions of God delivered by the prophets."—*Grotius*.

Acts viii. 20.—"That they might receive the Holy Spirit." "These extraordinary gifts, with which it was necessary they should be furnished, particularly the governors of the Church"—*Beza*.

Acts viii. 29.—"Then the spirit said unto Philip, Go near, and join thyself to this chariot." This expression is understood of "prophetic divine afflation or revelation," by *Dr. Hammond*; and of an angel, by *Le Clerc* and others.

Acts xiii. 2.—"As they ministered to the Lord, and fasted, the Holy Spirit said," etc. "A revelation of the divine will was made to some person then present."—*Dr. A. Clarke*.

Acts xv. 28.—"For it seemed good to the holy spirit and to us," etc. "It seemed good to us, aided by the Spirit of God."—*Kuinoel* and *Dr. Bloomfield*.

"Acts xvi. 7.—"The spirit suffered them not." "Forbidden by an afflatus, inspiration, or revelation."—*Grotius*; *Hammond*, *Baxter*, etc.

Acts xix. 2.—"We have not so much as heard whether there be any holy spirit." "By the holy spirit here, as in John vii. 39, are meant those miraculous and extraordinary gifts which were reserved for the Christian church."—*Rosenmuller*.

Acts xix. 6.—"And when Paul had laid his hands upon them the holy spirit came on them," etc. "And the miraculous signal gift came on these men, when Paul had laid his hands on them."—*Baxter*.

Acts xx. 23.—"The holy spirit witnesseth in every city, saying, That bonds and afflictions abide me." "Being assured by several predictions of inspired and prophetic men, I shall there be apprehended."—*Poole* and others.

Rom. v. 5.—"The love of God shed abroad in our hearts by the holy spirit, which is given unto us." "By the Christian religion, in which we have been instructed, and by those good feelings which it has awakened within us."—*Rosenmuller*.

Rom. viii. 14.—"For as many as are led by the Spirit of God, they are the sons of God." "The sense of this passage is, as many as are regulated by the Christian religion, and have a great desire for virtue and holiness, are held in the highest estimation by God."—*Rosenmuller*.

Rom. viii. 16.—"The spirit itself beareth witness with our spirit that we are the children of God." "The word *spirit*, in the first instance, signifies that disposition of mind which is produced by the gospel. See 1 Cor. ii. 12; Gal. vi. 1; 2 Tim. i. 7. But, in the second instance, it denotes our mind. St. Paul therefore means that the disposition which is produced in us by the gospel, causes us to regard God as our Father."—*Le Clerc*.

Rom. viii. 26.—“Likewise the spirit also helpeth our infirmities; for we know not what we should pray for as we ought, but the spirit itself maketh intercession for us with groanings, which cannot be uttered.” “That spiritual energy and mental vigour deeply impressed upon our minds by a perfect knowledge of the gospel, assists us in our afflictions and perplexities. That evangelical spirit operates in us full acquiescence in the divine will, and when words are wanting to express our desires, excites our groanings, which ascend to God from a pious disposition.”—*Limborch* and others. “It is evident the spirit treated of in this passage is not the Spirit of God, who cannot utter any groans.”—*Le Clerc*.

1 Cor. ii. 10.—“But God hath revealed them unto us by his spirit; for the spirit searcheth all things, yea, the deep things of God.” “The Spirit of God here is distinguished from God himself, nearly in the same sense in which the mind of man is distinguished from his body. But, as the mind and body of a man are one person, so also God and his spirit are one and the same.”—*Rosenmuller*.

1 Cor. ii. 11.—“For who knoweth the things of a man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God.” “No one knoweth the secrets of God, except the Spirit of God itself, which was given to the prophets in small portions, but to Christ in perfection.”—*Grotius*. “No one knoweth the secret counsels of God, but God himself.”—*Rosenmuller*.

1 Cor. vi. 11.—“Ye are justified in the name of the Lord Jesus, and by the spirit of our God.” “Ye have obtained pardon of your sins by our Lord Jesus Christ, and by the divine religion which has God for its author.”—*Rosenmuller*.

2 Cor. xiii. 14.—“The communion of the holy spirit.” “Both in this place and in Phil. ii. 1, the communion of the spirit is an evidently suitable expression, to signify the impartation of these qualities to the moral susceptibilities of men, which are infinitely desirable and absolutely necessary to the restored purity and felicity of our nature.”—*Dr. J. P. Smith*.

Eph. iv. 30.—“And grieve not the holy spirit of God, whereby ye are sealed unto the day of redemption.” “A metaphorical expression, containing a solemn exhortation not to do anything contrary to the dictates of that divine spirit of wisdom and of love, which ought to guide our actions and influence our hearts.”—*Hewlett*.

Eph. v. 18.—“Be filled with the spirit.” “Imbibe that disposition which Christianity requires.”—*Schleusner*.

1 Thess. v. 19.—“Quench not the spirit.” “Extinguish not the inspiration and light of God shining in our minds.”—*Beza*. “Do not, by your negligence, diminish the gifts received from God; or disregard not the divine power

which has been granted to you Christians.”—*Rosenmuller*.

1 Tim. iv. 1.—“Now the spirit speaketh expressly.” “The revelation of God.”—*Emmanuel Sa*. “The prophetic spirit.”—*Dr. Bloomfield*.

Heb. ix. 8.—“The holy spirit thus signifying,” etc. “Namely, God instructing Moses by his inspiration.”—*Grotius*.

Heb. ix. 14.—“Through the eternal spirit.” “In an eternal spiritual nature.”—*Professor Stuart*. “This passage is commonly used to demonstrate the eternity of the Holy Spirit. But I do not believe that the apostle here speaks of him.”—*Schoettgen*.

2 Pet. i. 21.—“Holy men of God spake as they were moved by the holy spirit.” “By divine inspiration.”—*Father Simon*.

1 John iii. 24.—“We know that he abideth in us by the spirit which he hath given us.” “That is, by our having the same temper, the same affection, which is so observable in God; that is, that of charity to our brethren.”—*Dr. Hammond*.

1 John v. 6.—“It is the spirit that beareth witness, because the spirit is truth.” “That is, the doctrine of the gospel, that Jesus is the Christ; which doctrine is called spirit.”—*Dutch Annotators*.

1 John v. 8.—“And there are three that bear witness on earth, the spirit, the water, and the blood; and these three agree in one.” Some interpret this of the three persons of the Trinity. *Bishop Middleton* says, “this is unwarranted by Scripture.” “The spirit is to be understood of the miracles, which are the most sensitive proofs of Christ’s mission.”—*Beausobre*.

Jude xix.—“These be they who separate themselves, sensual, not having the spirit.” “Destitute of moral perfection.”—*Rosenmuller*. “Having nothing of Christianity.”—*Dr. Hammond*.

Rev. i. 5.—“From the seven spirits that are before his throne.” “Since seven spirits are here expressly mentioned, I really do not see how the holy spirit can be meant.”—*Rosenmuller*. “That is, the angel, as in chap. ii. iii.”—*Le Clerc*. “The spirit of ancient prophecy, by Isaiah, lvii. 1, 2.”—*Pyle*.

Rev. xxii. 17.—“And the spirit and the bride say, Come.” “The spirit and bride, all the prophets and all the apostles; the church of God under the Old Testament, and the Church of Christ under the New.”—*Dr. A. Clarke*.

QUOTATIONS.

The last Scriptural proof I shall give, that the Holy Spirit is not a third infinite person in the Godhead, is the very decisive one, that Scripture

offers not a single ascription of praise or glory to him, and contains not a single doxology in which he is included. Could this be so if he was really and distinctively God?

Now, if it be a fact that there is not one Scriptural ascription of glory to the Holy Ghost, how is it that the Church of England can so confidently say, "Glory be to the Father, and to the Son, and to the Holy Ghost; *as it was in the beginning, is now, and ever shall be*?"—J. H. THOM.

What we profess in our prayers we nowhere read in Scripture, that the one God, the one Lord, is not one only person, but three persons in one substance. There is no such text in Scripture as this, that "the Unity in Trinity, and the Trinity in Unity, is to be worshipped." No one of the inspired writers hath expressly affirmed, that in the Trinity none is afore or after other, none is greater or less than another, but the whole three persons are co-eternal together and co-equal.—BISHOP SMALBRIDGE: *Sixty Sermons*; Sermon xxxiii. p. 348.

THE THREATENINGS OF SCRIPTURE.

ARE the threatenings of Scripture to be understood in the most literal and extreme sense of the words in which they are expressed? Or ought they always to be understood with such qualifications and limitations as are necessary to harmonize them with the undeniable attributes of an infinite, all-perfect God, with essential divine principles, and with other passages of Scripture which plainly give assurance of final happy results? For example, take Jer. xviii. 39, 40. "Therefore, behold I, even I, will utterly forget you, and I will forsake you, and the city that I gave you and your fathers, and cast you out of my presence. And I will bring an everlasting reproach upon you, and a perpetual shame, which shall not be forgotten." Note the terms, "utterly forgot," "forsake," "cast out of my presence," "everlasting reproach," "perpetual shame." Did God mean all this, concerning rebellious Israel and Jerusalem, in the literal and extreme sense of the language used? If so, what means the following passage? "For thus saith the Lord, that after seventy years be accomplished in Babylon, I will visit you, and perform my good word toward you, in causing you to return to this place. For I know that I think toward you, saith the Lord, thoughts of peace, and not of evil, to give you an expected end. Then shall ye call upon me, and ye shall go and pray unto me, and I will hearken unto you. And ye shall search for me with all your heart. And I will be found of you, saith the Lord; and I will gather you from all the nations, and from all the places whither I have driven you, saith the Lord; and I will bring you again into the place whence I caused you to be carried away captive."—Jer. xxix. 10, 14.

Now are both these passages, from the book

of Jeremiah, true? Are they both true in their *most literal sense*? Did God **UTTERLY** forget and **forsake** the Jewish people? Yet, after seventy years, did he remember them in mercy? Did he cast them and their city *out of his presence*, and bring an *everlasting reproach* upon them? Yet, after seventy years, did he restore them and their city to favour and honour? Think over these questions, ye who strain the threatenings of Scripture to their utmost length to prove the doctrine of an endless, merciless, useless, worse than useless punishment.

Here are two more passages, from the same book, to ponder. "Thus saith the Lord, thy bruise is incurable!" "I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord."—Jer. xxx. 12, 17. Now, was the "bruise" of Israel literally "**INCURABLE**?" And yet did God **HEAL** their *incurable wounds*?

Here are more of the same kind. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of heaven. When his disciples heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men this is impossible; but with God all things are possible."—Matt. xix. 23, 26.

"Whoso readeth, let him understand." And afterwards he will no longer take, for granted, that the following passages are to be taken in the extreme literal sense of their words:—"These shall go away into **EVERLASTING** punishment."—Matt. xxv. 46. "He that shall blaspheme against the Holy Ghost hath **NEVER** forgiveness, but is in danger of **ETERNAL** damnation."—Mark iii. 29. "For it is **IMPOSSIBLE** for those who were once enlightened," etc., "if they shall fall away, to renew them again unto repentance."—Heb. vi. 4, 6.

But if there should still linger a thought that God is incapable of resting in the incurable sinfulness and misery of his creatures as a *finality*, let them take the heavenly medicine which is contained in such passages as these:—"The Lord will not cast off for ever; but though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men."—Lam. iii. 31, 33. "Thus saith the high and lofty One, that inhabiteth eternity. I will not contend for ever, neither will I always be wroth; for the spirit should fail before me, and the souls which I have made."—Isa. lvii. 15, 16. "Love your enemies, etc., that ye may be the children of your Father who is in heaven." "Be ye perfect (in goodness to the unthankful and evil), even as your Father who is in heaven is perfect."—Matt. v. 44, 48. "He is able even to subdue all things unto himself."—Phil. v. 21. "When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all."—1 Cor. xv. 28. "God is love."—1 John iv. 10. "Love worketh no ill to his neighbour" [no final, real, absolute *injury* to its object].—Rom. xiii. 10.

We repeat, "Whoso readeth, let him understand."

WAYSIDE GATHERINGS.

TAGORE, the famous Calcutta merchant, died of a broken heart, because his fortune, during the panic of 1847, was reduced to ten millions of dollars.

TOWN AND COUNTRY.—The Rev. H. Bennett, M.A., who visited Stockton, as Secretary to the Church of England Home Missions, said, in his address, that in country places the Church still retained her power and influence, but in the large towns she was fast losing her popular position, and that the ancient faith of the Church might still linger on for awhile in the villages.

THE DEVIL DIFFICULTY.—The Rev. John Thomas, one of the missionaries at Serampore, was one day, after addressing a crowd of natives on the banks of the Ganges, accosted by a Brahmin, as follows: "Sir, don't you say that the devil tempts men to sin?" "Yes." "Then," said the Brahmin, "certainly the fault is the devil's; the devil therefore, and not man, ought to suffer the punishment." While the countenance of many of the natives discovered their approbation of the Brahmin's inference.

TEETOTALISM BEFORE THE BIBLE.—A number of temperance meetings have been held near Newcastle, of late, which have been attended with much advantage to the "Coal Trimmers and Pitmen," in that locality. A few days after the first meeting was held, one of the men who signed the pledge at the aforesaid meeting, called on the secretary to the Bible Society, at Jarrow, and threw down half-a-sovereign. Here, said "Trimmer," take five shillings out of this toward a FAMILY BIBLE; but mind you would not have seen this had not Teetotalism come first.

THE BIBLE FOR THE YOUNG.—"In the Shetland Isles a missionary asked a young woman about nineteen years of age, who had been his guide for several miles, whether she would accept a sapphire or a New Testament for her trouble. The question evidently seemed to throw her into considerable perplexity, but she soon replied, 'I never had a sapphire of my own since I was born, and you may be sure I should like to have one now; but the New Testament is the book of God, and therefore I will choose that, if you please.'"

RESIST THE BEGINNINGS.—The Arabs have a fable of a miller, who was one day startled by a camel's nose thrust in the window of the room where he was sleeping. "It is very cold outside," said the camel; "I only want to get my nose in." The nose was let in, then the neck, and finally the whole body. Presently the miller began to be extremely inconvenienced at the ungainly companion he had obtained, in a room certainly not large enough for both. "If you are inconvenienced, you may leave," said the camel; "as for myself, I shall stay where I am." The moral of the fable concerns all. When temptation comes, we must not yield to it. We must not allow so much as its nose to come in. Everything like sin is to be turned away from. He who yields even in the smallest degree will soon be entirely overcome; and the last state of that man is worse than the first.

A CLERGYMAN made the passing remark to a little girl, the other day, that it was a rainy day; to which the child replied, it was indeed a wet rain. Did you ever know of any other but a wet rain, said he? Oh, yes sir, was the reply, I have heard you preach about its raining fire and brimstone: that would not be a wet rain.

APPROPRIATE TEXT.—We have been told of a Dissenting minister, of but small physical proportions, who having taken unto himself a wife, gifted with the highly moral name of Grace, was, on his return from the wedding tour, warmly greeted by his congregation, who proposed that the text for his next sermon should be, "Unto me, the least of the saints, is this Grace given."

CLERICAL ANECDOTE.—A minister of the Kirk of Scotland once discovered his wife asleep in the midst of his homily on the Sabbath. So, pausing in the steady, and possibly somewhat monotonous flow of his own oratory, he broke forth with this personal address, sharp and clear, but very deliberate: "Susan!" Susan opened her eyes and ears in a twinkling, as did all other dreamers in the house, whether asleep or awake. "Susan, I didna marry ye for your wealth, sin' ye hae'd none! And I didna marry ye for your beauty; that the hail congregation can see. And if ye hae nae grace, I hae made but a sair bargain!" Susan's slumbers were effectually broken up for that day.

MEN WHO HAVE RISEN.—One of the best editors the *Westminster Review* could ever boast of, and one of the most brilliant writers of the passing hours, was a cooper in Aberdeen. One of the editors of the London *Daily Journal* was a baker in Elgin; perhaps one of the best reporters of the London *Times* was a weaver in Edinburgh; the editor of the *Witness* was a stone mason. One of the ablest ministers in London was a blacksmith in Dundee; another was a watchmaker in Banff. The late Dr. Milne, of China, was a herd boy in Rhynie. The principal of the London Missionary Society's College at Hong Kong, was a saddler in Huntly, and one of the best missionaries that ever went to India was a tailor in Keith. The leading machinist on the London and Birmingham Railway, with £700 a year, was a mechanic in Glasgow, and perhaps the very richest iron-founder in England was a working-man in Moray. Sir James Clark, her Majesty's physician, was a druggist in Banff. Joseph Hume was a sailor first, and then a labourer at the mortar and pestle at Montrose. Mr. McGregor, the member from Glasgow, was a poor boy in Rosshire. James Wilson, the member from Westbury, was a ploughman in Haddington, and Arthur Anderson, the member from Orkney, earned his bread by the sweat of his brow in the Ultima Thule. These men, however, spent their leisure hours in acquiring useful knowledge.

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